

## Pop-Up Shavuos

### 1. Arithmetic Proof of Hashem

It often is remarked that we cannot see and experience Hashem (“Hashem” means “the Name” and is a polite respectful way to refer to “God”) by means of linear thinking and logic. That remark reminds me of writings by Maimonides or the Kaddish, which says that Hashem is beyond ordinary experience, and also brings to mind the following famous formulation by the Indian Buddhist philosopher Nagarjuna (who lived between 150 and 250 C.E.), which explodes logical analysis: “not this/not that/not both/not neither”. The formulation by Nagarjuna is based on the earlier ancient Vedic concept of “neti neti” (“not this, not this”). However, it is thrilling to attempt to see and experience, and to induce others to see and experience, the Dharmakaya or Hashem by means of linear thinking and logic.

I practice Dharma, learn Judaism from teachers and love mathematics and physics. I am not a Rabbi, but in my experience, the Dharmakaya or Hashem is not merely all-exclusive, as said by Maimonides or the Kaddish; the Dharmakaya or Hashem also is all-inclusive. I read that this is similar to the Hassidic perspective. It is the Buddhist perspective.

My first attempt to see and experience the Dharmakaya and Hashem by means of linear thinking and logic used extremely elemental category theory. It is sixty pages long and no one would read it.

The following proof is a proof of the Dharmakaya or Hashem. The proof uses simple arithmetic. The proof is merely a sketch and is not yet rigorous. All of the arithmetic is from Prealgebra, a wonderful book by Richard Rusczyk, David Patrick and Ravi Boppana, which was published by Art of Problem Solving/AoPS Incorporated in 2017.

We start with a familiar and delightful proof that  $0.999 \dots$  (repeating infinitely) is 1.0. We begin with the statement  $x = 0.999 \dots$ . In order to place one 9 to the left of the decimal point, we multiply both sides of the equation by 10, which gives us  $10x = 9.999 \dots$  (repeating infinitely). In order to subtract the repeating 9s, we subtract  $x$  from each side of the equation. On the left side of the equation,  $10x - x = 9x$ . On the right side of the equation,  $9.999 \dots$  (repeating infinitely) -  $0.999 \dots$  (repeating infinitely) = 9.0. Our equation has become  $9x = 9$ . In order to solve for  $x$ , we divide both sides of the equation by 9, as follows:  $9x/9 = 9/9$ . Simplifying that equation,  $x = 1$ .

In summary:

$$x = 0.999 \dots \text{ (repeating infinitely)}$$

$$10x = 9.999 \dots \text{ (repeating infinitely)}$$

$$9x = 9.0$$

$$x = 1.0$$

This proof proves not merely that  $0.999 \dots$  (repeating infinitely) is equivalent to 1.0. This proof proves that  $0.999 \dots$  (repeating infinitely) is 1.0.

Similar proofs prove that  $1.999 \dots$  (repeating infinitely) is 2.0;  $2.999 \dots$  (repeating infinitely) is 3.0, and so on infinitely.

If we change the number by excluding  $.999 \dots$  (repeating infinitely), for example, if we change  $0.999 \dots$  (repeating infinitely) to 0.9 (or  $0.9000 \dots$  (repeating infinitely)) or to  $0.888 \dots$  (repeating infinitely), the proof merely circles back to the original number. The reason the proof works with any integer followed by the decimal point and an infinite number of 9s is that we are adding the highest possible number, 9, infinitely, although, since we add  $0.999 \dots$  (repeating infinitely), the added numbers become infinitesimal.

The foregoing proof that  $0.999$  (repeating infinitely) = 1.0 shows:

1. Numbers are discrete and granular and also are continuous. (There is no separation between  $0.999 \dots$  (repeating infinitely) and 1.0.)
2. The finite contains the infinite and the infinite contains the finite.
3. Form is formless and formlessness is form. Emptiness is fullness and fullness is emptiness.
4. There is no separation between anything and anything else, between anything and nothing or between outside of mind and inside mind.
5. There is no separation between the Dharmakaya, the Sambhogakaya and the Nirmanakaya; they are the same.
6. Non-duality.
7. There are no separations between the mind, mathematics and the universe.

It might be argued incorrectly that the proof applies to the mathematical concept of  $0.999 \dots$  (repeating infinitely) but does not apply to other concepts. This argument is false, since any concept defines its boundary and the mathematical concept of  $0.999 \dots$  (repeating infinitely) is intrinsic to any boundary. The mathematical concept of  $0.999 \dots$  (repeating infinitely) is intrinsic to any other concept.

It might be argued incorrectly that the proof applies to concepts but does not apply to nature outside of mind. This argument is shown to be false by the non-separability of mind and nature outside of mind. For example, please consider quantitative relationships in nature generally and, as an illustration, a stem which is three inches long from the end of the stem to a green leaf at the other end of the stem. A portion of the stem which is two inches in length is twice as long as a portion of the stem which is one inch in length and is two-thirds as long as the length of the whole stem, which is three inches in length. These quantitative relationships, which are intrinsic to the length of the stem, do not change if we think otherwise. Any length of the stem corresponding to  $0.999 \dots$  (repeating infinitely) is a quantitative relationship in nature outside of our minds.

## **2. Pop-Up Shavuos**

“Pop-Up Shavuos” is a fictional writing which I wrote, and which seemed to write itself in many parts. I hope that you will enjoy “Pop-Up Shavuos”. I am me and not me at the same time.

Shavuos is the anniversary of the giving and receiving of the Ten Commandments at Mt. Sinai. This communication with Hashem is the Revelation. During the forty-nine (seven times seven) days and nights preceding the Revelation, the people, mostly Jews, who were present at Mt. Sinai changed their states of being in their devotion and absorption in the Dharmakaya or Hashem and in doing so became capable of experiencing the Revelation. The people and the whole universe realized the unity of the Dharmakaya, the Sambhogakaya and the Nirmanakaya.

Each year, during the forty-nine days and nights preceding the day and night of Shavuos, we may focus our minds and by doing so elevate our states of being, which will enable us to relive the gathering and event which occurred more than three thousand years ago at Mt. Sinai. But “relive” is not the right word because if we raise our states of being sufficiently, each of us, including the whole universe, will experience the initial gathering at Mt. Sinai and will experience the Revelation which never begins or ends. We can experience the Revelation because the Revelation is the experience of each of us before birth, during life and after death. The Revelation is eternal and has no beginning or end.

Only one-fifth of the Jews in Egypt left Egypt. Some Egyptians left Egypt with the Jews who left Egypt. The people who left Egypt were willing to leave their senses and follow mind or Hashem. But Hashem told them to take the gold, silver and jewels of the Egyptians. We exist relatively in our minds, our thoughts and our bodies. There are no separations between (i) our essential primordial minds, the Dharmakaya or Hashem, (ii) our illusory minds and thoughts and (iii) our illusory bodies. There are no separations between the Dharmakaya, the Sambhogakaya and the Nirmanakaya. The Dharmakaya, the Sambhogakaya and the Nirmanakaya are the same and they are all the Dharmakaya, mind and Hashem.

Moses worried that the Jews would back down but Hashem assured Moses that they would not do so. Hashem told Moses to ask the Jews at Mt. Sinai whether they would accept Hashem's covenant, words and laws which would be given to them. When Moses did so, the Jews, as though with one heart, immediately agreed and answered that they would. Since some of the people at Mt. Sinai were not Jews, this describes them too.

The covenants made by Hashem before Mt. Sinai and at Mt. Sinai differ from the laws, rules, governance and oppression among people. Hashem would communicate to people and the people's primary allegiance would be to Hashem. People would study Hashem's laws as a means of understanding the way of Hashem. The choice was made by the Jews and any other people present at Mt. Sinai before the Revelation. The choice was not whether to leave bondage; the choice was whether to accept the engagement and the sovereignty of Hashem. By accepting the engagement, people would embrace or struggle with Hashem or the Dharmakaya.

The Jews were encamped before Mt. Sinai. Everyone heard the sound of a blown shofar, a ram's horn, blowing in the sky, in the hot wind. They heard the insistent sound of the shofar in their ears and brains. The sound of the shofar was more solid than were their thoughts and bodies and more solid than were the sky and Earth. The shofar which was blowing was the left horn of the ram which became entangled in a bush when an angel stopped Abraham from sacrificing Isaac. Isaac was ready and willing to give up his life and the whole universe for Hashem, mind. Abraham was ready and willing to give up more than his life and the whole universe; Abraham was willing to give up his son. Abraham and Isaac had detached from themselves, nothing and the universe but were inseparable from themselves, nothing and the universe. There was no separation between Abraham and Isaac.

It may have been quiet outside the sound of the shofar but the sound of the shofar was in the sky and hot wind and in everyone's ears and brain and the sound was increasing in tones and loudness. It may have been dark outside the light, but intense white light was inside everyone's bones, heart, eyes and brain and the light was infinite and had no boundary and yet was increasing in brightness and scale and everyone was in the light.

The sound of the shofar and the infinite white light were inseparable from the expanding essential primordial mind, the Dharmakaya or Hashem into which all melts, which was and is in the bones, hearts, blood and every living cell of everyone present. Everyone's skulls were like shells filled with the pervasive sound and infinite radiating white light and primordial essence. Everyone's body was the same white body holding a bell and two thunderbolts of gold. The white body was inseparable from the sound of the shofar, from infinite white light and from the primordial white essence of the body. Through the eyes of the white body, everyone saw infinite white light. From the heart of the white body, everyone heard the sound of the shofar, as though syllables were spinning around the heart and vibrating throughout the white body. Everyone listened to the ringing of the bell in the sound of the shofar and in the white essence into which everyone had melted and which formed the white body. The shells of their skulls and their bones and their hearts melted into the sound and the white light and infinitely bright essence. The forms of their white body was formless and the formlessness of the light and sound of the white body was the form of the white body. There was no difference between inside or outside. They were the essence, mind, Dharmakaya, Sambhogakaya, Nirmanakaya or Hashem. Each person experienced this. Each animal and plant and the whole entire universe experienced this. And the piercing high and low sound and the infinite white light were increasing.

There also were colors, lines and forms, as well as other sounds, such as the chirping of birds. It was as though the universe were projected out from their eyes or from their hearts. It was as though the universe were illusory, as though each person present at Mt. Sinai were illusory, and all that was real was the primordial essence, mind, Dharmakaya or Hashem. The sound and the infinite white light, and the colors, lines and forms, and the other sounds, were all illusions like rainbows.

The quickest way to immerse in the Dharmakaya or Hashem is to let go. Just let go. Many people at Mt. Sinai let go. Other people focused on images and sounds which they experienced. Everyone experienced the primordial essence, mind, the Dharmakaya or Hashem.

If a person swept her or his arm, she or he would see a thousand arms and there was a seeing eye in the palm of each hand.

Each person became one and the same white body standing on a moon disk. The two legs of the body had horizontal stripes of colors such as red, orange, blue, green, yellow and purple. The torso and arms of the body were white. The body had eleven faces. Immediately above the body's white neck was the main face of the body. It was white and looked straight ahead. To its right, there was a green face looking to the right and to its left there was a red face looking to the left. Above these three faces were three more faces. The main face, looking straight ahead, was green. The face to the right, looking right was red. The face to the left, looking left, was white. Above these three faces were three more faces. The central face, looking straight ahead, was red. The face to the right, looking right, was white. The face to the left, looking left, was green. The faces were peaceful in demeanor. Above these three faces was a black face. This face was wrathful and would devour all egotistical and selfish or ignorant aspects of our ordinary minds and defeat all obstacles. Above that face was a peaceful red face, with infinite red light glowing in all directions. Each person became the body and looked outward through the eyes of the faces. The faces were large, assumed many expressions, were alive and talked to one another. Since each person became the body, the colors and directions of the faces are said from the inside looking outward. If you faced the body, the faces would be reversed. The body had a thousand arms. Several hands held objects, such as flowers, conches and flasks of ambrosia of awareness. Other hands were open in a gesture of welcome. In the palm of every hand was a seeing eye. Each seeing eye saw everything outside the body, as did the eyes in the faces. The body was adorned with jewels. In the body was the sound of the shofar and other sounds, rotating around the heart as seed syllables. Light radiated outward from the body. The light was white light and also a spectrum of light, like a rainbow.

The body was the embodiment of infinite compassion for every sentient being in the universe. The compassion was infinite and extended also to everything and nothing in the universe, since everything and nothing were alive, sentient and aware. Because each person (and each animal, plant and every other thing and nothing) is everything and nothing, infinite compassion is natural. There is a saying, "The kindest Buddha is found in Hell." It means that the kindest Buddha will suffer the torments of Hell in order to help others in Hell. There is no separation. Hell is craving. The craver is empty and craving and clinging are empty. Emptiness detaches suffering. Suffering melts into primordial essential mind, the Dharmakaya or Hashem.

The body with the heads, arms, hands and eyes was an empty illusion. The body did not make the universe. Everyone, and every animal, plant and everything else in the universe and nothing, let go of the body and it flashed away into primordial essential mind, the Dharmakaya or Hashem. But the body was more real than the waving illusory universe and nothing. There was no one to be attached to the empty body and the empty body was unattached. It was a body of the Sambhogakaya. In this way, it was like an angel, which is each image of any person or animal which anyone sees at any time, which is projected from the person's eyes into the person's brain. Each of us is a Sambhogakaya being. Each of us is a Sambhogakaya being even when we are asleep and are unseen.

Each person was powered by the infinitely bright light and the loud sound of the shofar blowing in the sky and hot wind, which were powered by the infinite essential eternal mind in them, the Dharmakaya or Hashem. Their breaths were like a white column of air which was infinitely bright, like an empty column of cloud filled with infinitely powerful and expanding mind, the Dharmakaya, Hashem, sound and light. This was true of the animals too. They saw Mt. Sinai and one another and the air, sky, land, rocks and creeks around them, as though they were waving projections from their eyes. Everything fused even though the formless mind was projected in separate forms and in the sound of the Shofar and in other sounds. Everyone was seeing sound but seeing sound was merely a reflection, a play of illusions, of the infinite eternal power and aware mind, the Dharmakaya or Hashem, which was and is infinitely bright and is expanding. These words really are insufficient, because expanding, not expanding, infinite, finite, temporary, eternal, duality and non-duality all melted and melt into mind, the Dharmakaya or Hashem. It was infinitely bright, white and expanding, In the silence, the sound was deafening. It was increasing.

One teenage Jewish girl, who was wearing a dark blue homemade dress with stars on it, and who had a little moon drawn with some dark blue ink on her cheek, asked a teenage Jewish boy "Where is the ground?". He said to her "I am not sure. It looks as though everything I see and the curved space between me and something which I see are a picture in the liquid mind in my head and my head looks clear but is filled with the picture. She said "Well, did you notice that Mt. Sinai is now hovering a few feet above our heads?"

Everyone was looking at Mt. Sinai. Mt. Sinai had changed. It was huge and it appeared to be quite heavy. It was made of dirt and rocks. It smelled like dirt. It was hot and there was white smoke and fog around it. It seemed to be shuddering. Mt. Sinai was making noise and the shofar was blasting in the sky and hot wind around Mt. Sinai. The whole Mt. Sinai was hovering in the air right above their heads. No one could tell whether Mt. Sinai was inside or outside their eyes and head. Only a few feet above their heads were tons of hot dirt and rocks which were moving and twisting. Mt. Sinai was alive. As the teenage boy looked at Mt. Sinai above the head of the teenage girl and the head of the teenage boy, the teenage boy thought but did not say to the teenage girl "I hope Hashem, or mind, or whatever, does not change right now and Mt. Sinai stays up there."

But even if Mt. Sinai had fallen, it would have melted into the light and sound which would have melted into the essence, mind, the Dharmakaya or Hashem, which is inside and outside and inseparable from all sensations and thoughts and which is eternal and infinite. There was no life or death, or, more exactly, they had melted into the infinitely bright mind, Dharmakaya or Hashem. There was eternal consciousness, empty awareness, without location or time, or containing all locations and times. This infinite and expanding essence, mind or Hashem were known at that moment to every animal and insect, to every plant and tree, to every pebble and rock, to every stream of water and creek and river, to the air, to the sun, to nothing and to the whole universe. The infinite white light and the penetrating loud sound of the shofar blowing in the sky and hot wind were unstoppable and increasing.

A middle-aged couple stood side by side one another. One said to the other "What time is it? I lost count. It seems to me that time has melted together." The other answered "You always count to me, Sweetie."

A little way off, there was an elderly man who had never married. He was short and quite thin, but he was fit and could walk briskly without aid. He still had some hair on his head, but he wore a hat to protect his skin from the sun. He was clean shaven. He liked mathematics. He noticed that a seed had taken root beside a boulder and a little young tree, about five inches tall, had grown up from the seed. The little tree was pressing into the ledge of the boulder and would die. The man carefully dug up the little tree and replanted it where it could grow. He imagined stretchable geometric figures on a curved surface which could change shapes without being torn and made calculations and found discoveries about them as he cared for the little tree. A sparrow stood very close by, nearly underfoot, and watched him approvingly and without fear.

And the intensity increased. Was it silent? Was it infinitely bright and loud? There was no difference. Then, Hashem or the Dharmakaya spoke. It was as though there were a bright green letter of a syllable in everyone's heart and brain above and between their eyes and also in the space before everyone, which glowed infinitely brightly and which began to spin and then spun unimaginably fast and the spinning syllable letter vibrated deeply and highly and everything in between. The sound of the vibration somehow was a voice. The voice was unbroken, apparently continuous, strong and firm and the voice had significant volume. The voice was more solid than anyone or anything, more solid than the universe, and was insistent, and yet the voice was within the comfortable range of hearing. Whether it was inside or outside seemed irrelevant because it was immediate. It was heard. The voice was seen. The voice was heard. Each and every person, whether generally happy or sad and with any problems they had, and each and every animal, bird, fish and insect with their thoughts and emotions and any problems which they had, and each and every plant and tree with their thoughts, emotions and consciousness and any problems which they had, and each and every pebble, rock, stream, creek, river, the air, the sun, and the whole universe, with their awareness and consciousnesses, and all of this including the teenage girl and the teenage boy, the middle-aged couple and the little thin strong wiry elderly gentleman who saved the little tree and thought of mathematics, and the sparrow who watched him and the little tree carefully and approvingly, and also including each and every adult, child and infant, and the very air, everyone and everything, including the living, waving, hot Mt. Sinai, with the whole living universe and even living nothing, heard. It was the Ten Commandments spoken by Hashem or the Dharmakaya at once simultaneously. It was the Revelation.

I, Steven Ross (Karma Jigme Namgyal), finished writing this on May 24, 2019 in Kew Gardens, New York. My email address is [stevenrossentanglement@gmail.com](mailto:stevenrossentanglement@gmail.com)

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